

# ENGLISH TEACHING IN INDIA: AN APPLIED LINGUISTIC ANALYSIS

Dr. Shobha  
Dr. Vikramjit Singh

## *Abstract*

*India has a great philosophical and literary tradition. Ancient India was the hub of knowledge emission and learning. The famous Nalanda and Takshila universities years ago, attracted not only Indians but students from many different countries who crossed the seas to grasp the subtle Indian knowledge. But with the introduction of English education, the centre of supremacy and knowledge has shifted to the universities of Cambridge and Stanford. English is a major international language. It is a 'global language', the lingua franca of the contemporary world and presently this language is adopted as the second language around the world. Besides being an international language, it is extensively acknowledged worldwide as a 'language of opportunities', not out of any encumbrance but with an insight that it assures great recompenses. In India English occupies the position of an associate official language. It is frequently used for inter-state and intra-state communication, owing to the great ethnic and linguistic diversity. Thus, English is indeed pre-requisitely a 'link' language. It is world's most important language having communicative and educative values. It is used for communication, trade, technology, science, etc. It has been taught in our schools and colleges for many decades and is used as a medium of education. However, many a time this language being a legacy of colonisers has to bear the brunt of indignation. But, in the 21<sup>st</sup> century negating the language of power and learning would be negating the whole array of bright prospects across the globe. And because of the lack of command on it, a large number of people are not able to achieve their desired goals. The history of language teaching has been characterized by a search for more effective ways of teaching second or foreign languages. So, we indeed need to maintain a balance by being embedded in local and yet global in perspective. This paper tries to underscore a few effective and practical strategies for teaching English as a second language.*

**Keywords:** English Language, Linguistic Analysis, English Teaching in Bihar

## **Introduction and Background of the Study**

Language is a system of “spoken, manual, or written symbols” that is unique endowment only to the homo sapiens which enable them to interact with the world and define their identity. It always hauls connotations and orientations yonder itself. If the term culture and language are used synonymously, that won't be an exaggeration. Language of a particular clan actually epitomizes the culture of that particular social group. Language plays a major role in the transmission of cultural elements like “the ideas, customs, and social behaviour of a particular people or society” (Oxford Dictionary) “particular set of customs, morals, codes and traditions from a specific time and place” (Yourdictionary.com) which leads to the production of a common identity. Though these cultural elements are a mighty human contrivance for survival yet it is a flimsy phenomenon. “It is constantly changing and easily lost for it exists only in our minds. For this reason historians or the archaeologists cannot dig up culture directly in their excavations. The broken pots and other artefacts of ancient people that they uncover are only material remains.” These relics though very strong evidences could not express the culture of the period wholly. This can be explained with an analogy which helps us understand the strong bond between language and culture. Language and culture could be together compared with the flesh and bone of a human being. Language is the flesh and culture is the bone. Just like the bone cannot be protected without the flesh, similarly culture cannot be protected without the language. If a language is lost culture gets distorted. In an interview in 1995, Hale said "When you lose a language, a large part of the culture goes, too, because much of that culture is encoded in the language." This has actually led to the Indians facing the identity crisis and hybridization.

India is a land of rich culture and classical civilizations. The multicultural and multilingual detours of India are the offshoots of a marathon process of regional accretion. Just like the rich cultural heritage that we feel proud of today, India also had a very diverse system of education where language played the major role. Now let us go through the historical viewpoint of language evolution in India by sifting the annals of educational history, the bravura practice of erudition and knowledge into obsolescence, along with the medium of instruction in India. Further we will explore the idea, as to how English as a language came in India leading the problems related to its teaching and learning, particularly in the state of Bihar. The objectives of the article thus can be seen as follows.

### **Objectives-**

1. Present the historical viewpoint on evolution of different languages in India.
2. Compare and contrast the evolution of different languages in India.
3. Discuss the advent and use of different languages in India and the existing socio-cultural setup.
4. Explore the belief system and attitude towards teaching- learning of English in Bihar.

5. Recommend strategies and plan of action towards teaching –learning of English in Bihar.

### **Historical viewpoint on Evolution of Languages in India**

India has a swanky practice of learning and education right from the antiquity. The reminiscences excavated from the sites of Indus valley civilization has brought forth many ciphered script, the meaning of which could not be deciphered exactly due to lack of legible language. Though the brevity of the most inscriptions is a challenge, yet they suggest people of that time had sufficient knowledge and education. They had a very well planned and developed life style.

An article about Indus Valley Civilization, “Why we still can't read the writing of the Ancient Indus Civilization” says, “Ancient DNA may soon shed light on the ancestry of the Indus people, providing clues about their language. And there’s always hope that future excavations will uncover more informative texts, a Rosetta stone of the Indus.” So, we see how hard people are working to find facts about this old civilization, yet just because of the unintelligible language and script much has not been achieved. These civilizational revelations could have added to the world in science, technology, art, religion, literature etc. So, we see that loss of language or the script of a language could lead to serious forfeitures.

Now moving on to the Vedic age. The Aryans have been credited of evolving a very elaborate system of education, around 1500 BC. This was the period which saw the compilation of the great Hindu Vedas. Education during this time was very well-disciplined and methodical. Initially the four Vedas were verbally spread on from one generation to the other by the sages or scholars, but gradually they began to be penned down. It was then the gurukul system of education where both the teacher and the taught lived together in close proximity. The postulates of Vedic education were primarily laid down by the Vedas which was pervaded by religion. The main function of education at that time was moulding the five sense organs towards fair aspirations rightly comprehending the outer world to inner world and ultimately directing oneself to the path of liberation, which is very well celebrated in the statement, "that is knowledge which gives liberation." Therefore, A. S. Altekar has rightly pointed out, "The knowledge is a third eye of man, which gives him insight into all affairs and teaches him how to act. In the spiritual sphere, it leads to our salvation, in the mundane sphere it leads to all round progress and prosperity. The illumination

given to us by education shatters illusions, removes difficulties and enables us to realise the true values of life." This was the nature of education at that time. The language of instruction was Sanskrit during this period. As Radha Kumud Mukherjee quoting F.W. Thomas says, "It may be presumed that the language of these debates, the medium of instruction in these times, was Sanskrit which was a spoken language then. During the Brāhmana period and down to later times, there is no doubt that, as F. W. Thomas has pointed out [JRAS., 1904], "Sanskrit was the language of public religious rites, of domestic ceremonies, of education, and of science." And it still continues to be.

Even today when we look back thousands of years, we feel proud of this classical language which has brought the 'Incredible India' to the fore, with the rich treasure trove of Indian wisdom, art, literature as well as sciences.

“Sanskrit, the language of ancient India is the repertoire of Indian wisdom, art, literature and sciences. To study Sanskrit was a must for an Indian student in the olden days, if he had to be considered as a scholar by the society. Although the importance of Sanskrit studies has been diminished by the change of times it has been considered as the cultural language of India, nourishing the modern Indian languages and literatures. Sanskrit is the unique cultural force that contributes to the unity and integrity of India.”

The Vedic system of education was superseded by the Buddhist system of education. The Vedic culture of overriding pervasiveness to casteism and ritualism led to the dissatisfaction of the masses who were tyrannized on the grounds of fabricated advantages of divine origin, of birth and of class. The common masses started hunting for something simpler which could soothe their complexities in life. Buddhism came as rescue for their overwhelming dilemmas in Brahmanical religion. It provided the people belonging to the lower strata, their inherent human dignity which they were deprived of in Brahmanical society. Moreover Sanskrit which was an extraordinary instrument of reading and writing, the so called legal property or insignia of the Brahmin, was also replaced by the common language of the masses, Pali and Prakrit.

Once a disciple of Buddha, said, “At present, Sir, there are monks who have gone out from home, of various names, of various lineages, of various castes, of various families – they spoil with their own dialect the word of the Buddha. Well then let us put in Vedic Sanskrit the word of the Buddha!” The Buddha severely rebuked them:..... He delivered a sermon according to the Dharma fit for the monks suitable for them, and He said to the monks: “O monks, the word of the Buddha should not be put in Vedic Sanskrit, whoever should put it in Vedic Sanskrit – it is a transgression of wrong doing. I prescribe you, O monks, to learn thoroughly the word of the Buddha in your own dialect.” Thus we see that, “Buddha’s conception of society is also of an extraordinary actuality as so many of His Teachings that with the lapse of centuries have not lost their wisdom and capacity and continue to benefit people.” However, Buddhism and its education system faded away with the dominant culture in India.

Near about in the 8<sup>th</sup> century, the Brahmanical system of education was re-established through the efforts of the religious thinkers and philosophers who tried to bring about a revival of Brahmanic religion during the early medieval period. Though India was invaded by many rulers during that period, yet the strong culture of Vedas and Shastras could not be shaken. Sanskrit still continued to have a strong hold and many Mughal rulers also promoted Sanskrit learning and knowledge. During this period the Islamic Madrasas and Makhtabs, with Urdu, Persian and Arabic as the medium of instruction added to the vast repertoire of Indian languages. This only helped strengthen the culture and tradition of India.

Finally the Britishers entered the political history of India. Renaissance, the period of enlightenment had already begun in the European countries. They had already begun searching and exploring the world, while in India the Britishers found that the Indians were still fighting upon religious issues. Practically speaking they felt that Indians were savage, illiterate and backward. When the British East India Company was established in India, they

took it, as “White Man’s Burden” in the words of Rudyard Kipling. They considered themselves as ‘God’s envoy’ who had been given the duty of ameliorating and educating India. This was their real view about India. But at the same time they also realised the fact that India had a very strong religious culture and tradition. The three main religions that existed, Hinduism, Islam and Sikhism had a very unique and strong sets of beliefs, tenets and doctrines which guided the lives of Indians completely. They knew that to win over the Indians they had to first somehow let the Indians forget their cultural and religious baggage and accept their culture and religion. These colonials very well knew that their culture and value systems were intimately linked to their language, so they decided to uproot the very linguistic system of India and expose the Indians to their western exotic lifestyle through their language. The African writer Ngugi has aptly said in his famous book, “Decolonizing the Minds” that the easiest way of alienating one from his culture is to kill the language. As language is not just a means of communication but deep structured cultural roots are connected with language. Rasna Warahin “Red Soil and Roasted Maize: Selected Essays and Articles on Contemporary Kenya” quoting Ngugi says, language is “the medium of our memories, the link between space and time, the basis of our dreams.” The Britishers gradually established their imperial power over India. They got involved in the Indian system of education in 1813 when the first charter gave them one lakh rupees to be spent on Indian education system. Initially the Britishers or the Orientalists who realised treasures in Indian literatures supported the medium of instruction as Sanskrit, Hindi, Arabic, Urdu and Persian. But turning point in the history of India came during Lord Macaulay’s period. He for the first time in his famous ‘Macaulay Minute’ proposed English as the medium of instruction. This was indeed a very deep political game being played by the colonials to take over the country. As Macaulay in a letter to his father said, “Our English schools are flourishing wonderfully. We find it difficult,--indeed, in some places impossible,--to provide instruction for all who want it. At the single town of Hoogly fourteen hundred boys are learning English. The effect of this education on the Hindoos is prodigious. No Hindoo, who has received an English education, ever remains sincerely attached to his religion. Some continue to profess it as matter of policy; but many profess themselves pure Deists, and some embrace Christianity. It is my firm belief that, if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected without any efforts to proselytise; without the smallest interference with religious liberty; merely by the natural operation of knowledge and reflection. I heartily rejoice in the prospect.”

### **Colonial English to Post Colonial English, the Lingua Franca**

Swami Vivekanand in his book gave a very realistic picture of the education system that was preparing Indians for during the British rule, (Taken from My India, the India eternal' written by Swami Vivekananda.) "It is almost wholly one of defects. Why, it is nothing but a perfect machine for turning out clerks. I would even thank my stars if that were all. But no. See how men are becoming destitute of Shradha and faith. They assert that the Geeta is only an interpolation, and that the Vedas are but rustic songs! They like to master every detail concerning things and nations outside of India, but if you ask them, they do not know even the names of their own forefathers up to the seventh generation, not to speak of the fourteenth!"

This was the real intension of the colonials who were teaching Indians the “Butler English” or the “Babu English”, the sole purpose of which was creating “a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect.” The unequivocal fact was to make a subservient class who could be employed as clerks to obey their orders. If they were so much concerned about the Indians well-being why didn't they teach the Indian literature, the two great epics, Gita or about the other indigenous literature of India. They taught all that belonged to English culture, so that the Indians could get entangled in the exotic life style of the Europeans and gradually get away from their indigenous culture. Finally, we could just say that Europeans did succeed in their mission. We are now left bereft of our own nativity. Our progenies could never be the ‘original Indians’, but “Hybrids”, somewhere going through ‘identity crisis’ as we could neither claim ourselves to be complete Indians nor complete English. And this, what we are today, was of course not our own choice but this was indeed imposed upon us. We are in the postcolonial period living with a cryptic identity, having lost our originality, dislocated in the exotic world gifted as a legacy. Who are we now? We are the ‘third world country’ now, yet going through economic colonialism.

However, we cannot change the past. Instead of simply putting our heads in the sand we could steward it properly, getting best out of the worst. We could just be thankful that inspite of going through such tyrannical history we have the knowledge of yet another language ‘English’ which we could use as a power against them who tried to weaken us. The education system they handed down to us was indeed secular and scientific, exempted from the obsolete prejudices and at par with western milieu. We are today living in a modern and hybridised India that we all take pride of.

The most incredible heirloom bequeathed by the colonial, ‘English’ has now become the lingua franca. India has the second largest English speaking population after America with 125 million people which is about 30% population. Again 10% speak the language as first language and 20 % as second language.

### **Use of English language in India and the Belief System**

Although English has been the official language of India since Independence yet the general population still consider English as a foreign language, when it has been declared as the second language in India. Foreign language is a language that is not spoken in our area while English is a language which is widely spoken and acts as a link language in our own country as well. We actually need to change our perspective because just like music has no nationality similarly language has no nationality. We, in the 21<sup>st</sup> century emphasising upon the decolonisation process cannot move ahead with English as colonizers asset. We simply need to change our approach towards this legacy. We just need to shed this vindictive attitude and consider it as a gift which can help students explore a whole wide array of knowledge across the globe. We just need to have an all-encompassing approach towards this language. Moreover this language itself, borrowed its lexicon from other different languages like German, Latin, Greek etc. Even many Indian words have been included in the Oxford dictionary like bungalow, guru, jungle, khakee etc. So this reveals that language knows no boundaries. Language cannot be a foe to another language. One language can only help flourish another language. With this positive unanimous approach, we need to learn the language with full fervour atleast for the utility purpose.

One thing that languages, be it the English language or any other local language, has always faced the brunt of the politics. Language has since ages been politicised. The very recent example is the 'Three language formula' that has been proposed in draft NEP 2020. The south Indian politicians are clamouring that Hindi is being imposed upon them and that they would like to continue with their two-language formula only. The three-language formula is actually for school education so why not let the academicians decide what would be in the interest of the children. The purpose of the Three language formula is simply to unite the whole country and make the students, the future generation multilingual and more capable. Imagine, it's very frequent that parents often need to change their places for job purposes. Now what psychological pressure the child will have to face learning the different languages. So why not learn a common language which could unite the whole country.

The fact is we need to change our very perspective towards language. Even the attitude that we Indians have towards English needs to be changed and accepted wholeheartedly so that the students could be benefitted. It has been generally seen that students who have good knowledge of English are economically benefitted. As they go for higher studies they get many good opportunities as compared to students who lack the knowledge of this language. Especially, Bihar which is economically as well as educationally very backward. If a Bihari student is found speaking fluent English, people get surprised. This is the image that Bihar carries not only in other countries but also in our own country. The fact responsible for this stereotype is that education sector is badly devastated. Somehow the education system hampers students' potentiality especially in the government schools. The NEP gives a very bright and comprehensive outlook towards education. But will that be wholly implemented when first of all the government really needs to work and improve the basic structure of education system.

Obviously, the system cannot be changed so easily but at least we the teachers could do our bit to make necessary remedies. So the question lies what strategies the teachers could apply to improve the English education in schools, because we actually need to work right from the beginning. If the school teachers could give a strong base to the students they would obviously do well ahead in life.

### **Plan of action towards teaching-learning of English in Bihar**

English education though being one of the most important aspects of education system in India, yet in Bihar the scenario is very different. Bihar gets the credit for establishing first English School in 1835. The present highly venerated college, "Patna College" established in 1863 was initially, The Patna High School, set up in Bihar. The most renowned two oldest recorded universities of the world Nalanda University and Vikramshila University, existed in Bihar where people from all over the world came to achieve higher education. The state to its credit has an incredible assemblage of intellectual sages who dominate the Indian as well as world history. Talking about the present situation in Bihar, a report presented by Bihar Language Initiative for Secondary School (BLISS) about the literacy rate of Bihar says,

“Within Bihar, the male literacy rate is 73.39 per cent (lowest by state) and the female rate 53.33 per cent (second lowest by state). However, these figures are significant improvements over the 2001 census where literacy rates were 47 per cent (state-wide) and 59.68 per cent for males and 33.12 per cent for females. Improving literacy rates are indicative of the efforts state governments have made to improve education in Bihar.” Though the general literacy rate shows improvement, yet problems for teaching of English as a subject in the schools of Bihar, are plentiful. In spite of having such rich educational heritage in Bihar, it is unfortunate that much **demanding English education in Bihar is facing a very pathetic status in Bihar.** It is ill-fated that **Bihar Board** has not included English as a compulsory subject. There are many factors responsible for the backwardness of the Biharis, when it comes to English language education. Today, the most used language in the professional or academic field is English, but because of the lack of command on it, a large number of people are not able to achieve their desired goals. Many studies have been done in this direction. They clearly indicate lack of pedagogical skills. Though other similar studies conducted reveal the teachers attitude towards English education positive, yet they do not seem to be much motivated in their teaching skill. The classroom climate does not seem to foster English education. This could be due to lack of proper training as well as the lack of resources for facilitating the classroom climate. The history of language teaching has been characterized by a search for more effective ways of teaching second or foreign languages.

Motivation plays a very important role in language learning. At the grass- root level where the students are first generation learners, coming from economically deprived section, generally have a very negative attitude towards English education as they just learn right from birth that English is the language of the colonisers and that Hindi is the best medium of instruction. Here lies the onus upon the teachers to develop a positive attitude towards English education. The teachers can help the students recognise the importance of this language and the opportunities this language could bring ahead in their life, the way this language can help their economic mobility by opening worldwide chances of employment.

### *English as a link language*

In any country, the link language is a language of convenience eligible to help the different states in a union to communicate with one another. India takes its pride in being a multi-diverse country. India is often recognized with the slogan “Unity in Diversity”, as no other country has this degree of diversity. Among the 22 official languages according to schedule VIII of the Indian Constitution, Hindi is the most commonly spoken language in India. Next in the list comes Bengali, Telgu, Marathi and Tamil. But these languages are not very useful when considered with opportunities on global scale. Even within India the people of different states communicate among themselves through English, when they find no line through regional languages. English thus serves a great role of national understanding and integration in India.



Its importance is attached by the fact that in every sector whether the private sector, public sector or the government sector, is using this language tremendously. Thus, it is a tool for administrative cohesiveness of the country people who speak different languages to become united. For international assembling and meetings English is an important medium of communication. Now we see many schools even in rural areas having computer and internet facilities. English is the proper way to research and technology. Thus, English is the key to success.

### *English as an international Language*

The grandness of English as a cosmopolitan language can be discerned by the fact that there is no country worldwide where we don't find a speaker of English language. It is the first language of United Kingdom, United States of America and Australia. After Chinese, it is the most widely spoken language in the world. It is one of the six official languages of the UNO. Emphasising its importance F.G. French says,

“No language – ancient or modern – can be compared with English in the number of geographical distribution of the homes, factories and offices in which the language is spoken, written or read ... Because of the spread of industrial development, science and technology, international trade and commerce and the close inter-dependence of nations, English has truly become a world language.”

Frankly speaking it is very important to know this language for communication and also for cultural give and take. Gandhiji said, “English is a language of international commerce; it is the language of diplomacy and it contains many a rich treasure; it gives us an introduction to western thought and culture”.

Thus it helps keep us updated with the latest thoughts in Europe. As Jawaharlal Nehru said, “English is our major window on the world”. English is very important in getting jobs in big companies both in our own country as well as in the world outside. It is everywhere in social interaction. One feels humiliated if could not speak this language. It is seen as a symbol of elegance and smartness. It adds to our personality.

English helps us scan the different types of regenerations taking place in the world. In other words the knowledge of English helps us to keep in touch with world's ever escalating outburst of knowledge and technology in a country like India.

### *English as a library language*

English is a repository of knowledge. It provides the world with a consistent knowledge, yet unavailable in any other language. Therefore its role becomes very crucial in India. The absence of suitable texts in the regional languages drives the middle class towards leaving English at an early age. The Kothari Commission has rightly said, “No student be considered to have qualified for a degree unless he has acquired a reasonable proficiency in English or in some other language.”

For sustaining the standard of education and supporting higher education, the student and research scholar require to refer libraries. Good reference books are found mostly in English, especially in science subjects. Therefore a good knowledge of English is essential. It is also worth to quote Lord Macaulay that, “a single shelf of a good European literature was worth the whole literature of India and Arabia.” English is very rich in scientific and technical knowledge.

Even to enhance the regional library English is needed. Since this is a true conviction that English literature is a treasure trove of valuable ideas and high thinking. To make the regional library rich one needs to know the language so as to translate the English material. The development of modern Indian novel, short story, drama and literary criticism is only due the influence of English on Indian languages. Even Rabindranath Tagore got fame only

when he translated his great work “Gitanjali” into English and which was read worldwide by the English knowing people.

English language also plays a significant role right at the school level where a child tastes the sweetness of the library language and develops an interest in it and inculcated the habit of book reading.

#### *Language of Media and social networking*

English is the language of media and social networking. Without the proper knowledge of this language we could not get access to computers or ICT. All the social networking sites like Facebook, WhatsApp, twitter, emails etc. are operated in English language only.

Thus, emphasising the importance and acquainting them with the glories of this language, the teachers could motivate the students and allure them towards English language learning.

#### *Developing the Four Language Skills*

The other strategy that a teacher could adopt is by developing the four language skills i.e. listening, speaking, reading and writing. If the teacher could somehow teach the students in such a manner that the students feel motivated and enthusiastic in learning this language instead of following the traditional monotonous methodologies where they just tend to mug up the material.

Listening is a very important component of any language. It is the base for language learning. It is the first step to learning a language. Most of the knowledge about different things we get is through listening. Even the mother tongue that we acquire, the first step is listening. But since listening has been regarded as a passive skill it has been neglected. So, the teacher first needs to make the students enjoyable and comfortable listening the language. For this purpose, the audio-visual aids could be of great help because these directly influences, attracts and affects the mind of a child. If we teach the students by just giving them sermons, they obviously won't pay much attention because nowadays children are becoming more activity based. They love doing things instead of just sitting and listening to lectures. Here the role language lab is very important. But if we talk about the government schools, here again we get to encounter system failure. So now it's a challenge for the teacher. In this case, the teacher could at least arrange for audio and video system. They could arrange for ear phones and speakers which could facilitate the learning. This would be actually an interesting way of making them listen. Initially the teacher could start with some entertaining stories, brief instructions, and gradually move on to more complex things. We can even ask the students to watch movies in English, listen to music, listen to news etc. Then even the teachers could read the text and the students could listen. Teacher could ask the students to do imitation reading. Thus, both the student and teacher gets involved in listening. The teacher can assess the students' faults and thus work upon them to improve them. Once they develop this habit, and get familiar with the language they can carry it forward and move ahead with the speaking skill. The teacher could thus improve their pronunciation and improve their grammatical errors as well. The teacher could even make use of story-telling method, drama-dialogue method. Ask the students to just perform right or wrong. This would boost up their confidence and would gradually lead to an interesting way of learning.

Then comes the reading skill. This skill could be developed only by encouraging students to read as much as possible. As much diverse things they could read. But then the economically backward children might not get access to many reading materials. For this the school can make provisions for library classes and make them compulsory. The teacher could motivate the students that reading different texts could not only be interesting but also it can enhance

their language capacity and their knowledge bank. The teacher should here make a regular check that the students do utilize this period. She can even let them discuss the matter among themselves so that they could share their knowledge and practice their listening and speaking skills as well.

Next most important skill is the speaking skill. When talking about the grass root level children, this is a challenge for the teachers as well as the students, because most of these students are first generation learners. They do not get help from their families, as this language is not known to their family or the society they dwell. Then here the school and the teacher has to provide them maximum interaction in English. The teacher has to provide maximum exposure to the children. Instead of teaching this language through the grammar translation method the teacher should use the direct method and give them maximum language exposure. Encourage the students to talk as much as possible in this language. The teacher should take them in confidence that, it doesn't matter whether they speak correct or wrong. She is there to teach them. She could ask them to relate their daily experiences, small anecdotes, sometimes give them a situation and ask them to enact the scenes. This way the teacher could help them speak the language with confidence.

Last comes the writing skill. In schools this skill is already being very well taken care of. Students are taught letter writing, essay writing, news writing etc. Here the teacher could just adopt a flexible approach and instead of giving them limited topics to choose from, the teacher could ask them their choice. This would help them develop their critical thinking. They could be asked to write stories of their interest.

So the point basically here is to make the class as entertaining and activity based as possible. So that they do not feel the burden of a new language and learn the language in a more creative and with self-exploring method.

Thus if an English teacher not only of Bihar but any state of India teaches the English language in a motivating and interesting manner, these could actually create miracles.

## **Conclusion**

Now we have seen the advent of Indian education system along with its language pattern, the impact that language had upon the education system, since the ancient period focusing on the holistic development of the students, both inner and outer self, thus preparing for liberation. But in the 21<sup>st</sup> century the time and education system both are very different. We have come along way from there. The English education has brought a big paradigm shift in the educational set of India. Now English is no more the colonial baggage but a colonial enterprise. Of course, we need not shun our culture, or enslave our mind set and belief system but surely, we need to use the language for its utility value. With this fresh outlook towards the language we need to explore the world and make every niche and corner of the world safe and prosperous habitat, because survival of the fittest is the slogan of the day. Therefore, we Indians especially Biharis, living in remote areas or the first generation learners need to develop positive attitude towards this global language. Bihar has a large primary education infrastructure. About half a dozen special schemes and programmes to improve the quality of education and to reach the rural children are being run in the state, but still most of the schools are not able to realize the goal. As of now Bihar is the only state where passing

English in secondary school examinations is not compulsory unlike other subjects taken in the exam. It was in 1967 when 'pass without English' was enacted and since then this has remained unchanged. This non-compulsory position of English has actually led to its being of no value in the eyes of students who in turn focus their attention on those subjects in which it is compulsory to pass. This could very well be facilitated by teachers if they motivate the learners making them aware of the opportunities this language can lead them to, and bring out change in their pedagogical strategies by adopting 'practical learning by doing' strategies of teaching-learning process.

### References:

- Felix Armendariz, R. G. (2006). *A grammar of River Warihío* (Doctoral dissertation).
- Alex Bridget. Why We Still Can't Read the Writing of the Ancient Indus Civilization. (2019, January 05). *Discover*. Retrieved September 15, 2020, from <https://www.discovermagazine.com/planet-earth/why-we-still-cant-read-the-writing-of-the-ancient-indus-civilization>
- Mookerji, R. (1989). *Ancient indian education: Brahmanical and Buddhist* (Vol. 11). MotilalBanarsidass Publ. (138).
- Conclusion. Retrieved on September 17, 2020 from, [http://14.139.116.20:8080/jspui/bitstream/10603/5691/11/11\\_conclusion.pdf](http://14.139.116.20:8080/jspui/bitstream/10603/5691/11/11_conclusion.pdf)
- Tola Fernando., Dragonetti. Carmen. *Brahmanism and Buddhism: Two Antithetic Conceptions of Society in Ancient India*. Retrieved on September 17, 2020, from [http://www.elb-studycenter.org/images/5\\_DrTD.pdf](http://www.elb-studycenter.org/images/5_DrTD.pdf)
- Warah, R. (2011). *Red Soil and Roasted Maize: Selected Essays and Articles on Contemporary Kenya*. Author House. 11.
- Trevelyan O G. *The Project Gutenberg EBook of Life and Letters of Lord Macaulay*. Retrieved on September 17, 2020, from <http://www.gutenberg.org/cache/epub/2647/pg2647.txt>
- Vivekananda, S. (2019). *Complete Works of Swami Vivekananda*. Partha Sinha. 1298